



Photos by Susan McKinney
 Guess who has become the bearer of the "good news"? Bobby Riggs finally becomes informed.

THE CHURCH 1974

Father Andrew Greeley

If there is anything worse than the tyranny of the minority (including a minority of one) it is the tyranny of the majority. In the former case, one at least has the support of the majority of one's colleagues. But in the latter, one is oppressed in the name of the "people." James Madison and his colleagues who created the American republic were almost obsessed by their fears of the tyranny of the majority, and they built into the structure of our government as many safeguards as they could against such oppression.

Unfortunately, there is reason to think that American Catholicism, astonishingly unaware of Madison and the Federalist papers, is entering a period when minority tyranny will be converted into majority tyranny. In the old days when a problem rose, the Chancery Office solved things by making a rule. And whether you liked it or not, you did what the rule told you. Today Chancery Office rules (and National Conference rules) have a way of being ignored. But now there is a new rule-making mentality growing up in the various elected senates around the country, and the senates are making rules that no chancery would have dreamed of risking.

Thus, in a diocese that I know there have been two major personnel problems: the reluctance of priests to accept assignments in certain "difficult" parishes and a decline of those interested in the "urban apostolate." Both these words are euphemisms. "Difficult" means a parish with a crazy pastor. "Urban apostolate" means black-

Now the obvious solution to both problems would have been to study the issue and see what could be done about removing "difficult" pastors and reducing or eliminating the hardships and frustrations of work in slum parishes. But such reasoned, intelligent solutions to complex problems seem to have been beyond the capabilities of this particular senate. Instead they made rules. You could only stay at a parish for five years and everyone had to "expect" a certain term in the inner city. Problem solved; next?

Of course, such rules reduce the priest to a bureaucratic functionary, ignore the rights of the laity involved, and are sociologically, psychologically and theologically monstrous. They attempt to solve problems not by getting at root causes but by forcing people to do what they don't want to do. Never mind if a priest is happy and doing fine work in a parish, never mind if the laity are totally and completely satisfied with him, never mind that the bond between priest and people is going to be mechanically sundered. His five years are up. Get him out of there.

And never mind the loneliness, the danger, the frustration, the discouragement of much inner city work in the present obsolete framework in which it must be done. Off to the inner city with you, father, you've got to do your time here just like everyone else. And will someone do good work after he's been forced out of a parish in which he was happy and fulfilled? Will he do good work when he is forced into a kind of apostolate for which he does not feel qualified and in which he does not want to engage? Such questions were apparently much too subtle for the senatorial rule makers.

A handful of intelligent structural reforms would change completely the life a priest must live in the inner city — and, incidentally, free him for much more direct pastoral ministry and much less agony over every penny of expense. Under such circumstances, there would be a lot more volunteers for the urban apostolate than there are places (though you might have to get rid of some of the hoary, alienated paternalists who are neither white nor black). But it is much easier to make rules than to reform structures.

I wonder how long the oppressed minority is going to concede the right of senates to make such rules. It took a couple of centuries for the chancery to lose its power to command. My guess is that the senatorial credibility will collapse in a couple of years.

No Energy Crisis For Riggs

By PAT PETRASKE

Why did Bobby Riggs lose that famous tennis match to Billie Jean King? In his inimitable way he explained that during the break after the second set he left briefly to call Dial-a-Prayer.

"It didn't work," he says. "A woman answered."

If "everybody loves a hustler" then everybody loves Bobby Riggs who descended upon Rochester last week with his famous mouth in third gear and his enthusiasm in overdrive. The self-proclaimed king of women's tennis was on hand to welcome guests to the annual Auto Show in the Rochester War Memorial.

Robert Larrimore "Bobby" Riggs disappointed no one with his running verbiage: "I do not put down women. I put them in their place." He took a few playful swings at Mrs. King who defeated him in the "Tennis Battle of the Sexes" at the Houston Astrodome in September. "She had two chances — slim and none. And you wouldn't believe it but one came through."

Amidst the latest spit polished cars of 1974 Riggs was once again revved up in the limelight and did what he enjoys doing most — "having fun." For him life is a game that must be played the best you can be a sport and use the tools that you have. Everybody loves a spectacular, they love to be entertained.

To stay young and happy is Riggs' philosophy. He naturally recommends tennis as the best exercise and calls the excitement of the game his "bread and water." To him the competition is more important than winning.

The son of a "strong" minister in the Church of Christ, Riggs' gregarious nature also saturates his views on religion. "I believe in the community concept where any number of people can come together. I don't believe in saying



Never losing the opportunity for a good match, Bobby Riggs challenges reporter Pat Petraske for a round of backgammon. Alas, she can't play it.

there is only one way or that this is the way." He likes interdenominational churches but feels Catholics and Jews are "too fussy for that."

Riggs himself is not too fussy about whom he plays at tennis as long as they are woman stars. The next battle will be with Rosemary Casals who added to Howard Cosell's commentary on the King-Riggs match by calling the 55-year-old hustler "a male chauvinist pig." Obviously enjoying his ignition of the tempers of the women "libbers," Riggs recounted how "Rosie" later appeared on the Dean Martin Show "and apologized to all the pigs in the country."

His latest endeavors include playing Sugar Daddy lollypops, swings for the Andy Williams Pro Celebrity Golf Tournament, numerous television shows and a pep talk for the Education "Facility" Center in Chicago. The Tropicana Hotel in

Las Vegas has added Riggs to its staff. "If you need a friend in town just call Bobby Riggs," he exclaimed. Riggs will be around for dinner, and games from chess to golf.

If he works as fast as he talks it's no wonder he functions on a multitude of vitamin pills. Right now he's cut it down to 250 since he's not preparing for a match. During the famous tennis rally he was living on 400 pills a day and had hired a nutrition specialist for \$5,000 to help him stay in shape.

For all the hullabaloo that Riggs likes to create and the public enjoys, he occasionally allows a glimpse beneath the quips and quotable quotes. "A representative from Marine Midland, a backer of the Auto Show, was with Riggs the night before the press preview on Thursday. 'It's funny. This whole thing is kind of a put-on. Last night he said he'd rather go to bed or to a movie than go out.'"

Catholic U. Sells Land To Pay Debts

Washington, D.C. (RNS) — A 36-acre tract, described by city officials as the largest privately-owned parcel within the District of Columbia, was sold by the Catholic University of America "to pay off debts and pay back salaries."

"We're trying to stave off bankruptcy," said Richard Aplegate, CU vice president for financial affairs, who added that the university could not finance any expansion on the land but held on to the land until it was satisfied the tract would be put to good use.

The site in a section called Brookland was sold to Stanley Martin Communities of Lanham, Md., which plans to build a 650-unit middle income housing development made up of town houses and high-rise condominium apartment buildings.

The sale followed a series of meetings between university officials, civic groups and representatives of the District of Columbia government to ensure that the project would be compatible with the Brookland

neighborhood, the Washington Post reported.

No low income housing is included in the plans for the development, despite the fact that housing for the poor is one of the capital's most urgent needs. City officials and civic groups apparently agreed that tax-producing housing is also necessary and approved the project.

James G. Banks, assistant for housing programs to Mayor Walter Washington, and J. Kirk-

wood White, assistant director of the district's planning office, agreed that the interests of the entire city must not be dictated by the poor alone.

The sale of the land was accomplished with the aid of "Project Home," a branch of Banks' office that is trying to encourage developers like Martin Communities to build middle-income, family housing in the city. In addition, the sale of the university tract puts the land back on the property tax rolls.

Deaths

Elizabeth Weiland

Perkinsville — Mrs. Elizabeth R. Weiland, 95, died Jan. 2, 1974, after a long illness. She was a native and lifelong resident of Perkinsville and a communicant of Sacred Heart Church, where Mass of the Resurrection was celebrated Jan. 5.

Survivors include two sisters, Mrs. Agnes Fitzenberger of Rochester and Mrs. Lorraine Vogt of Wayland; a brother, Albert Didas of Dansville; and a nephew, Nick Malter of Buffalo.

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